/291 cont./

c) In the food.

264 The practice of preparing and eating food with clean hands is not in force among the natives. They break off the pieces of beijú with the hands, and, one after the other, each person dips it with the fingers into the quinhapira. If this, by chance, is too hot, he will use a stick, casually found on the ground, to take out the fragment of beijú that slipped from his fingers into the pot.

The beijú and other foods are not only held in dirty hands, but they are also deposited on the hammock or some other filthy object.

• [271] [276] They drink from the same cuia, which goes from mouth to mouth. In the same way, the cigar or a ball of candy will pass from one mouth to another.

They have been seen taking and eating some food, perhaps even spoiled, placed in the garbage container or in the feed for the pigs. And even going so far as to compete with some animal for the ration that it is eating, even though it is on the ground or in a trough.

d) In the acts.

515 They likewise practice certain very repugnant acts. By way of an example, there is that of the mother who, with her own tongue, cleans the nose of her little child; or who eats the parasites as she finds them on the head of her children. This, by the way, is a general custom when one woman "searches" another. Perhaps, in lieu of payment, whoever has the /292/ job of searching also eats the lice. More rarely she will give the parasite to its legitimate owner (46).

46. Although it is a general custom, and they always observe it when a woman searches for parasites on the head of another person, they refuse to say whether there is any magic meaning in this practice. Whenever they perceive that they are being watched, or fear that they are, they interrupt the act and go so far as to try to disguise it.